

L'chah Do-di

L'chah do-di li-k'rat ka-lah.

P'nei Shab-bat n'ka-b'lah.

1 Sha-mor v'za-chor b'di-bur e-chad
hish'mi-a-nu Eil ha-m'yu-chad.
A-do-nai E-chad u-sh'mo E-chad
l'sheim u-l'tif-e-ret v'lit-hi-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

2 Li-k'rat Shab-bat l'chu v'neil-chah
ki hi m'kor ha-b'ra-chah.
Mei-rosh mi-ke-dem n'su-chah
sof ma-a-seh, b'ma-cha-sha-vah, t'chi-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

3 Mik-dash me-lech, ir m'lu-chah,
ku-mi tz'i mi-toch ha-ha-fei-chah.
Rav lach she-vet b'ei-mek ha-ba-cha.
V'hu ya-cha-mol a-la-yich chem-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

4 Hit-na-a-ri mei-a-far, ku-mi,
liv-shi big-dei tif-ar-teich a-mi.
Al yad ben Yi-shai Beit ha-Lach-mi,
ka-r'vah el naf-shi g'a-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

5 Hit-o-r'ri, hit-o-r'ri,
ki va o-reich ku-mi o-ri.
U-ri, u-ri, shir da-bei-ri
k'vod A-do-nai a-la-yich nig-lah.
L'chah do-di li-k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

לְכָה דוּדִי לְכָה דוּדִי לְקִרְאָת כָּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

1 שְׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד
הַשְׁמִיעֵנוּ אֶל הַמִּיְחָד.
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד
לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהְיֶינָהּ:
לְכָה דוּדִי לְקִרְאָת כָּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

2 לְקִרְאָת שַׁבָּת לָכוּ וְנִלְכָה
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשִׁית מִקְדָּם נִסּוּכָה
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:
לְכָה דוּדִי לְקִרְאָת כָּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

3 מִקְדָּשׁ מְלֶךְ עִיר מְלוּכָה,
קוֹמִי צְאִי מִתּוֹךְ הַהֶפְכָה.
רַב לָךְ שַׁבָּת בְּעֵמֶק הַבְּכָא.
וְהוּא יַחְמוּל עָלֶיךָ חֶמְלָה:
לְכָה דוּדִי לְקִרְאָת כָּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

4 הַתְּנַעֲרִי מַעְפָּר, קוֹמִי,
לְבָשִׁי בְּגָדֵי תִפְאֶרֶת עָמִי:
עַל יָד בֶּן יִשִׁי בֵּית הַלְחָמִי,
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה:
לְכָה דוּדִי לְקִרְאָת כָּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

5 הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי כָּא אֲוֶרֶךְ קוֹמִי אֲוֶרִי.
עוֹרִי עוֹרִי, שִׁיר דְּבָרִי
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:
לְכָה דוּדִי לְקִרְאָת כָּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

Come, My Love

Come, my love, to meet the bride.

Let us welcome the presence of the Sabbath.

1 "Keep" and "remember" in one utterance¹
did the one God cause us to hear.
Adonai is One, and The Name is One
for fame, for glory, and for praise.

2 To meet the Sabbath, go, let us go
for she is the source of the blessing.
From the very beginning was she established,
last in deed, in thought, first.

3 Regal shrine, royal city,
rise up, go out from amidst the desolation.
Too long have you dwelled in the valley of tears.
God, with mercy, will have mercy upon you.

4 Shake off the dust, rise up,
put on your garments of glory, My people.
Through Jesse's scion,² the Bethlehemite,
draw near to My soul, redeem it.

5 Wake up, wake up,
for Your light has come, rise and shine.
Get up, get up, utter a song.
The glory of Adonai is revealed upon you.

L'chah Do-di is an acrostic poem, written by the 16th Century Kabbalist Rabbi Shlomo Ha-Levi Alkabetz of Safed (Tz'fat). The first letter of each Hebrew verse spells out his name. The title is taken from Song of Songs, 7:12, "Come my beloved, let us go out into the field."

As the sun would set over the hilltops of Safed, Rabbi Isaac Luria and his followers would go out into the countryside, and sing this song, which uses the metaphor of a bridegroom and his bride to describe the relationship of the Jewish people to the *Sh'chi-nah* (the Sabbath Queen).

Only the first two and last verses mention Shabbat explicitly; the fifth verse invites us to praise God and see God's light and glory. The other verses reflect hope for the Messianic age and recall various stages of the rebuilding of Jerusalem. Since these themes are often omitted in Reform liturgy, some communities sing only verses 1, 2, 5, and 9.

¹ The Sages explained the discrepancy in the two versions of the fourth commandment (Exodus 20:8, Deuteronomy 5:12) by saying that God uttered both words *Sha-mor* and *Za-chor* simultaneously.

² A reference to the Messiah.

6 Lo tei-vo-shi v'lo ti-kal-mi.
Mah tish-to-cha-chi u-mah te-he-mi.
Bach ye-che-su a-ni-yei a-mi,
v'niv-n'tah ir al ti-lah.
L'chah do di li k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

6 לֹא תבוֹשִׁי וְלֹא תִכְלָמִי.
מָה תִשְׁתַּחֲוֶי וּמָה תִּהְיֶה.
בַּךְ יִחְסוּ עֲנֵי עַמִּי,
וְנִבְנְתָה עִיר עַל תִּלָּה:
לְכֵה דוּדִי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

7 V'ha-yu li-m'shi-sah sho-sa-yich
v'ra-cha-ku kol m'val-a-yich.
Ya-sis a-la-yich E-lo-ha-yich
ki-m'sos cha-tan al ka-lah.
L'chah do di li k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

7 וְהָיוּ לְמִשְׁשָׁה שְׂאֲסִיף
וְרָחֲקוּ כָל מְבַלְעִיף.
יָשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ
כְּמִשׁוֹשׁ חַתָּן עַל כְּלָה:
לְכֵה דוּדִי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

8 Ya-min u-s'mol tif-ro-tzi
v'et A-do-nai ta-a-ri-tzi.
Al yad ish ben Par-tzi
v'nis-m'chah v'na-gi-lah.
L'chah do di li k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

8 יְמִין וּשְׂמָאל תִּפְרוֹצִי
וְאֵת יְיָ תַעֲרִיצִי.
עַל יַד אִישׁ בֶּן פֶּרֶצִי
וְנִשְׁמַחָה וְנִגִּילָה:
לְכֵה דוּדִי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*It is customary to stand facing the door while reciting the last verse,
to symbolically welcome the Shabbat bride.
It is customary to bow when saying the last line.*

9 Bo-i v'sha-lom a-te-ret ba'lah
gam b'sim-chah u-v'tza-ho-lah
toch e-mu-nei am s'gu-lah.
Bo-i cha-lah, bo-i cha-lah.
L'chah do di li k'rat ka-lah. P'nei Shab-bat n'ka-b'lah.

9 בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה
גַּם בְּשִׂמְחָה וּבְצִדָּה לָהּ
תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה.
בּוֹאִי כָלָה, בּוֹאִי כָלָה:
לְכֵה דוּדִי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*When mourners come to the synagogue
on the first Friday evening during or after Shivah,
we greet them with these words of consolation.*

Ha-Ma-kom y'na-cheim et-chem
B'toch sh'ar a-vei-lei Tzi-yon vi-ru-sha-la-yim.

הַמָּקוֹם יִנַּחֵם אֶתְכֶם
בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלָיִם:

6 Do not be ashamed, do not be embarrassed.
Why are you so downcast, why are you moaning?
The poor of My people will take shelter in you,
and the city will be rebuilt on its ruins.

7 They will be for plunder, those that plunder you,
and they will be removed, all those that devour you.
Your God will rejoice over you
as a bridegroom rejoices over his bride.

8 To the right and to the left you will burst out
and Adonai will you revere.
By the hand of the descendant of Perez¹
we will rejoice and be happy.

*It is customary to stand facing the door² while reciting the last verse,
to symbolically welcome the Shabbat bride.
It is customary to bow when saying the last line.*

9 Come in peace, crown of her mate
with both joy and exultation
among the faithful of the treasured people.
Come, O bride, come, O bride.

*When mourners come to the synagogue
on the first Friday evening during or after Shivah,
we greet them with these words of consolation.*

May God's Presence³ comfort you
among all the mourners of Zion and Jerusalem.

Some people sing these words as an alternative to the verses:

Shab-bat Sha-lom, שַׁבַּת שְׁלוֹם,
Shab-bat Sha-lom, שַׁבַּת שְׁלוֹם,
Shab-bat Sha-lom, שַׁבַּת שְׁלוֹם,
u-m'vo-rach! וּמְבוֹרָךְ.

A Shabbat of Peace and Blessing!

¹ Perez also refers to the Messiah. Perez was the son of Judah, and an ancestor of David.

² According to tradition, the *Sh'chi-nah* resides in the west. In most synagogues, which face east, the door is at the back, facing west.

³ *Ha-Ma-kom* literally translated means "The Place", and is a term used to signify God's Presence.